
A

S E R M O N

PREACHED AT HACKNEY,

ON THE PRESENTATION OF THE COLOURS

TO THE

LOYAL HACKNEY VOLUNTEERS.

11

REVISION

REACHED BY HACKNEY

OF THE DEPARTMENT OF THE COMMERCE

NO. 10

LOYAL HACKNEY VOLUNTEERS.

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Unanimity the Security of a Nation.

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S E R M O N

P R E A C H E D A T H A C K N E Y,

O N

THURSDAY, APRIL 23, 1795;

O N T H E P R E S E N T A T I O N O F T H E C O L O U R S T O

T H E L O Y A L H A C K N E Y V O L U N T E E R S.

7
BY THE REV. J. SYMONS, B. D. K

PUBLISHED AT THE REQUEST OF THE ASSOCIATION.

L O N D O N :

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1795.

Journal of the Society of a Nation

MEMORIAL

PRESENTED AT WASHINGTON

IN THE YEAR 1862

TO THE HOUSE OF REPRESENTATIVES

BY THE NATIONAL ASSOCIATION OF VOLUNTEERS

AND THE NATIONAL ASSOCIATION OF WOMEN

FOR THE PURPOSE OF OBTAINING

AN ACT

TO BE ENACTED BY THE SENATE AND HOUSE OF REPRESENTATIVES
IN CONJUNCTION WITH THE NATIONAL ASSOCIATION OF WOMEN
FOR THE PURPOSE OF OBTAINING

[12]

IT is not a little gratifying to the Preacher to have satisfied the wishes of those who did him the honour to call for his services on this occasion: but it would have better suited his own opinion of the merit of the performance if they had allowed him to enjoy, without any further notice, the satisfaction of having discharged his duty from the pulpit.

The occasion, and the general disposition to be pleased that prevailed on that occasion, assisted to produce the favourable impression which his endeavour to further the design of the

Association

Affociation made upon them. When it is left
 to stand upon its own merits, they will not per-
 haps be surprized at his backwardness to comply
 with their request. But whatever apology the
 execution may need, he is not ashamed of the
 design, nor does he wish to conceal his senti-
 ments on the subject. His wish is to conciliate,
 and to promote harmony and peace. That har-
 mony which is so necessary to the peace of society
 upon a smaller scale, and of which this neigh-
 bourhood enjoys a larger share than is generally
 thought by those who know it only from re-
 port, is necessary to the peace and security of
 the larger society of which it forms a part. It
 was the object of the *Hackney Affociation* to pre-
 serve and promote this. The design of the
 Preacher has been on this, and on every other
 occasion in which he conceived it to be the duty
 of

of a good citizen and a minister of the gospel to take any part, the same. And he has nothing to regret but that his endeavours have not been more equal to his wishes. The Association are however satisfied: and they are pleased to think the publication will be of use. It is now with them; and if it shall conduce in any degree to the end they wish, it will be an additional gratification to the pleasure which he always feels in complying with the request of those to whom a long connexion has attached with sincere regard and esteem,

Their faithful Friend,

J. S.

BY THE SAME.

A Sermon preached at Hackney, on the Fast Day,
1780.

A Sermon preached at the Primary Visitation of the
Honourable and Right Reverend Shute, Lord Bishop of
Durham, July 27, 1792.

A Sermon preached at Hackney, on the Fast Day,
1794.

An Enquiry into the Design of the Christian Sabbath,
and the Manner in which it should be observed to Answer
its Important Ends. Second Edition.

Advice to Unmarried Women to recover and reclaim
the Fallen, and to prevent the Fall of others into the
Snares and Consequences of Seduction. Second Edition.

The Duties of Man in Connexion with his Rights;
or, Rights and Duties Inseparable. Second Edit.

The Poor Man's Friend. Third Edition.

MATTHEW XII. 25.

*Every kingdom divided against itself is brought to
desolation.*

THOUGH it was not the object of our Saviour in this passage to inculcate that unanimity on which the safety and the happiness of a country so much depend, but to refute the opinion of the Jews that he acted under the power of Satan, from this known and admitted principle, that a house or kingdom divided against itself cannot stand: though this was the occasion of introducing the subject, it is a truth so well confirmed by the general opinion and experience of mankind, so necessary at all times to be remembered, and so particularly necessary at present, that I

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cannot

cannot employ the opportunity which the occasion affords to greater advantage than in impressing upon you,

1. The duty of unanimity.
2. The necessity of it.
3. The peculiar need of it at this time, from the present circumstances of danger which call upon every friend of his country to unite in its defence.

Though our Saviour is not here inculcating this unanimity, it is introduced as a known and acknowledged duty of citizens; and in many other parts of scripture it is professedly taught as the duty of Christians, who are to consider themselves as members of one body, the intimate connexion and union subsisting between which affording both the example and the proof of the close connexion which ought to subsist between the members of the social body.

This indeed extends to the whole Christian church, and to that union which there should be between all Christians, of whatever country, as members of one spiritual body: and we readily admit

admit, that if all the members of this wide extended body, wherever they may be situated, or however their interests may seem to clash, were actuated by the spirit of Christ, there would be no fear of divisions from the jarring interests and passions that now involve them in quarrels and contentions.—Nation would no longer lift up sword against nation; neither would there be war any more. So, if every individual member of Christ's body were actuated by the same spirit, there would be an end of all the quarrels and contentions that now divide house against house, and one Christian against another. The benevolent temper of the gospel would heal all the differences and animosities that arise between man and man, and govern all those angry passions that lead them to wrangle and quarrel with one another.

But though it is the duty of all Christians wherever dispersed, to consider themselves as members of one body, and as such to be united in love, that duty must be stronger upon them in the nearer relations in which they may be placed.

The general effect of Christian charity would

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dispose

dispose the branches of a family to love as brethren, to be of one mind, to be united together in the bond of peace and love; but the closer union of interests that their nearer relation occasions requires a higher degree of affection, and more appropriate duties than they owe to the rest of their fellow Christians.

So as fellow citizens, though as Christians they are required to love as brethren, yet here the tie becomes stronger in proportion to the nearer relation in which they stand to one another. The common interests of their country call upon them to unite as members of one social body for their mutual benefit and protection. As the relation that subsists between the members of a family does not dissolve the tie which unites them with the great family of Christ, so the connexion of a citizen with his country does not annihilate the relation that he stands in with the rest of mankind, but calls upon him to discharge the more appropriate duties of a citizen. And it may so happen, from the unjust aggression of other countries, that he may be placed in a situation in which his duty to his country will for a time oblige him to have

have recourse to those measures which, while he is compelled to adopt, he will feelingly lament:—that suspension of social and commercial intercourse; that resort to arms; that painful necessity of repelling injury with injury, and all the evils and calamities attendant on war.

Reluctant as it will ever be to the conscientious Christian to have recourse to any measures that shall for a moment interrupt the harmony that should subsist between nations as between men, his country is his family, and it is a duty imposed upon him by the relation in which he stands, to unite with his fellow citizens and make their object a common cause. To the protection which he derives from this union of interest and strength he owes the safety of himself and the security of his possessions; and the society which affords him these advantages has a claim upon him for the services and support that he may be able to contribute.

And to make his services effectual it is necessary to act in concert, lest the general strength of the country should be weakened by divisions,
and

and a diversity of measures and operations, which would be the case if each were to act upon his own opinion, should be found to produce confusion and disorder, instead of that close compact and well directed effort which is necessary to resist the operations of a united and perhaps superior force.

The strength of a nation depends more upon the union and co-operation of its force than upon the extent of its territory, or the number of its inhabitants. If its strength can be so concentrated as to act together with one mind and in one direction, its exertions will be great though its numbers be small; and though it be ranked among the first of the nations its efforts will be weak when divided; and no country, however great its resources, if it did not unite its exertions would be able to stand against the attacks which ambition or interest might make upon it.

When the enemy is the aggressor, and his country the object of their vengeance, or when it is eventually exposed from whatever cause to danger, it is the duty of a good citizen to unite in
its

its defence. Even when the cause of contention might be such as to allow of difference in opinion it is his duty to sacrifice his own to the general opinion, and, lest he should endanger its safety by dividing its strength, and bring on evils much worse than those which he apprehends from the measures he disapproves, to unite with his fellow citizens for their common protection and defence.

I would not be understood to mean any thing like this ; that we should passively and implicitly adopt in all cases without opposition or enquiry the measures that might be proposed. It is the part of a good citizen to contribute his counsel as well as his strength ; to give his opinion with freedom where it can avail ; and, while the business is yet in a deliberative stage, to suggest every possible amendment that he can. But when the general opinion has determined the measures to be pursued, he would fail in the duty which he owes to his country if he were to weaken the effect of those measures by withholding his assistance, or by a line of conduct that should have a tendency to defeat them.

The

The consequences that would result from divided counsels, and measures clashing with one another, will, while they afford a confirmation of our duty so to unite our strength for the general safety, clearly shew us,

II. The necessity of it.

Without the more expensive lessons which nations furnish, our own observation in the common concerns of life might shew us the fatal consequences of disunion.

That instance which our Saviour adduces in connexion with the text is a familiar and strong proof of the fatal effects of disunion: A house, no more than a nation, divided against itself can stand. Confusion, unhappiness and ruin are the consequences where this is the case. The fable of antiquity will furnish the reason, and the common experience of mankind the proof of this: while the happiness and prosperity that are seen to attend the family that is united in affection and interests afford example and encouragement to like unanimity upon the larger scale of national connexion.

The

The effects of dissension in society in their various combinations and designs are too well known to need the production of instances to prove how pernicious such disunion is. Objects that are of acknowledged utility, and plans well adapted to attain the end proposed, are often defeated for want of union among those with whom the design originates or in whom the execution rests.

If the end be good, one would not suppose that well-intentioned men could quarrel about the means ; or, if the means do not accord with their own opinions, that they would on that account withhold their assistance and support ; yet those who are accustomed to take an active part in public concerns of any kind, know well how frequently such motives divide the members of a social body, and obstruct the success of the best designs. Pride, interest, opinion, and other selfish motives, which ought in all cases to give way to the public good, are suffered to intermix their baneful influence, and weaken the effect if not ultimately frustrate the execution of the wisest plans.

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From

From this unhappy cause, how many good designs have failed?—How many valuable plans have been defeated? How many societies that have been set on foot for the best purposes, and wisely constituted to answer the intended end, have been torn to pieces by internal quarrels and contentions that have done more to defeat such designs than the greatest impediments from without. Many of the wrecks remain to warn us how fatal to all good designs the want of union is; and how necessary it is, if we would accomplish any of the plans which public spirit shall set on foot, to act in concert—to give up all those selfish motives that tend to divide and weaken the exertions that are necessary to accomplish the end proposed, and unite in all cases our best powers to effect the good intended, though it may fall short of our own wishes, or may be attended with circumstances that are not in all respects exactly such as we approve; well knowing, that if we are not united the plan or purpose will come to nothing; and prudently considering that it is better to obtain an imperfect good, than to lose the whole benefit of the design,

sign by those diffensions and contests that will entirely defeat it.

The cause of humanity frequently suffers from the contentions and divisions that obstruct the schemes of the benevolent: and the cause of virtue too is weakened by the diffensions that prevail among its advocates. Instead of all "striving together for the faith in one spirit and with one mind," that zeal and unity of exertion which are wanting to produce its full effect are divided and weakened. The body of Christians which should be united in one great design, "endeavouring to keep the unity of the spirit in the bond of peace," is split into sects and parties; and these again, forgetful of the bond that should unite them, torn by the contentions of interest and passion into still smaller parts; each contributing to weaken the general effect by confining their zeal to their own particular views, and counteracting the labours of one another, instead of uniting their exertions and making their object a common cause.

But to come to those proofs which are more

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But to come to those proofs which are more

immediately to our purpose. What evils and mischiefs have been brought upon mankind by those political dissensions which have involved nations in civil commotions, or weakened their powers of resistance when they have had a foreign enemy to encounter.

Here also the wisest measures and best concerted plans have been defeated by interested or indiscreet opposition on the part of those who have suffered their own private interest or feelings to operate to the prejudice of the public; to excite jealousies and animosities, disaffection and discontent, which have weakened the hands of government, embarrassed the public counsels, enervated the strength of the nation, prolonged the necessity of war, accumulated expence, and at last defeated the end for which the blood and treasure of the nation have been expended. We have suffered too much from such causes not to know how injurious to the interests of a country such disunion is.

It might not be difficult to trace the present
war,

war, and all those consequences which every friend to humanity and to the interests of his country must feel and deplore, to the disunion and dissensions which existed among ourselves, by which the enemy were invited to aggression ; and, in the expectation of finding us still more disunited than we were, forced us into a contest which we were most desirous to avoid.

In the prosecution, no less than in the origin of the war, have we to lament the consequences of dividing the public mind. We have still to encounter not only the desperate rage of the foreign enemy, but the accumulated difficulties which arise from our own internal divisions and discontents. Still the strength of the nation is divided.—Still the discontented and the indiscreet, by their ill-timed clamour and complaints, keep up the spirits of the enemy and damp our own exertions. In the senate, in public societies, in companies of every kind, in pamphlets, papers, through every channel, do we hear and read the language of disunion. Encreasing danger, which ought to be the bond of closer union, serves rather to divide our strength. In proportion to our own
divi-

divisions do we encourage and unite the enemy ; and, by difunion among ourselves, add to the difficulties and the dangers of a period big with sufficient apprehension without the addition of internal enemies to make it more perilous than it is.

These are consequences which affect our present situation ; and therefore lead us to consider,

3. The peculiar necessity of unanimity at at this time, from the present circumstances of danger which call upon every friend of his country to unite in its defence.

It will here occur to your own reflections, as an additional proof of the consequences of difunion, that, wherever the arms of the enemy have been extended, the want of union, and the consequent weakness and want of exertion, in the people that they have brought under their yoke, have been the causes of their success.

The countries which they have overrun have not been true to themselves. The enemy has
found

found them disunited, and engaged in internal contentions, when they should have been united in the closest bonds of unanimity and exertion. They have been found divided into parties, and weakened by their divisions ; agitating questions fit only for the calm season of peace, when they have had an enemy at the gate ready to take advantage of their divided state. The enemy has had the good fortune to find the way to victory already paved for them by friends within, prepared to receive with fraternal embraces the invaders of their country, and either supinely indolent, or treacherously active in defeating the counsels and exertions of its friends.

Without the united exertions of the people, what could be expected but defeat? A kingdom divided against itself is brought to desolation. The country that is torn by internal dissensions, and cannot in the moment of danger forget all its domestic animosities, and unite its exertions against the common enemy, must be an easy conquest. And so well aware of the advantages they should derive from this divided and fermented state of the countries around them,

so

so thoroughly masters of that successful policy were the enemy, that from the first they trusted more to the effect of their principles than their arms. It was one declared part of their system to sow the seeds of dissension in the countries which they meant to overrun; to disseminate by their emissaries, their pamphlets and proclamations, those principles which should divide the people, break their attachment to their established government, alienate their affections from their rulers, and dispose them to disobedience and disorder. This was at first, and is still their avowed plan : and too successful have they found it. Countries thus divided are now suffering the consequences of their disunion. It is now too late to unite their strength. Like the divided crew of the captured ship, the enemy will take care to prevent their force from again uniting.

But though it is now too late for countries already subjugated to unite their broken strength, other countries are yet in time to learn the lesson which their example teaches. We may learn, and infatuated must we be if we do not learn, from
their

their dear-bought experience, that a kingdom divided against itself cannot stand.

At such a time, when every friend of his country should sacrifice private opinion to the public safety, when every service that can individually or collectively be afforded should be brought forward in its defence, ought we to be divided among ourselves? Ought we not to be united as one man? Should a particle of strength be wasted in contentions among ourselves—a particle of that strength which the uncommon exertions of the enemy, and the unexampled spirit of the times require for our common safety and defence?

Perfect unanimity is not to be expected.—It is not to be expected but that men of good intention will differ in opinion on points of government, and the measures adopted in the administration of its affairs.

In the prosecution of a war, however unavoidable in its origin, many things must be expected to occur which cannot accord with the judgment, or be reconciled to the feelings of those who yet admit its necessity, and assent to the

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general

general principles on which it is carried on. Some of its advocates may think they see room for dissatisfaction in the mode, or instances of mismanagement in the conduct of it. They may wish to see a greater promptitude of measures, more vigorous exertions, and a greater attention to œconomy in every department of public expence. Some, at first convinced of the necessity of resisting the evils that were imminent, but sickened at the sight of woe that has ensued, and fainting under the load of calamity and expence in which we find ourselves involved, may think a peace on any terms to be preferred to the continuance of a hopeless and expensive war—while others, alike desirous of the return of peace, may think the period that they so much wish would be protracted by the very means which these would recommend to meet it. But whatever their opinions be, at a time when their country calls for the united exertions of all its friends, their sense of duty and the common danger which they feel, should weigh down every other consideration, and instead of wasting their strength in unseasonable

able complaints, and giving the enemy an advantage by their divisions, unite their services in the common cause. Their country is not to be lost because they cannot agree in the measures to be adopted for its defence.

Who that is experienced in business of subordinate concern does not often find, in the prosecution of a good design, circumstances of the same sort which militate with his own judgment, or do not accord with his own feelings ; and yet, rather than divide and weaken the exertions which are necessary to accomplish the end, he gives way to the opinion of others in points of smaller concern to obtain the main object of the design. As in the one case the good is not to be lost because it is not so perfect as might be obtained, or the means of its attainment not exactly such as he approves, so neither in the other is the salvation of their country to be thrown away, because there may be some difference of opinion on the causes or amount of the danger, or something to be the sub-

ject of complaint in the measures that are taken for its security.

Whatever the causes which have led us into our present difficulties and dangers, such our situation is; and the single question now is, what is to be done? not what was, or what might have been done, but what is to be done? and what each can do, it is his duty to do for his own and the public safety.

It is not the part of wise men in the hour of danger to spend that time in fruitless lamentation which should be occupied in the more immediate duties of defence. If we are pressed with unusual difficulties, the sense of these should unite our exertions, not make those difficulties greater, and increase the danger, by quarrels and contentions among ourselves.

Taking up the business where we find it—involved in war with a desperate and inveterate enemy, and exposed to additional danger from the effects of their principles among ourselves,
should

should we not do the best we can to guard against each?

The least that can be expected at such a time is, that negative assistance that will not inflame the feelings of the public, disunite their minds, and defeat the services which those more zealous in the cause of their country think it their duty to contribute.

At a time when the ties of subordination are already too much loosened, and discontent disposed to take advantage of the present circumstances of the world, it surely is not prudent in those who owe the security of their possessions and the safety of their persons to the existence of good government and order—it is not prudent in them to increase the sources of discontent, and encourage that disposition to disorder which, if it were not kept under by the firm hand of government, and the seasonable support of its friends, would throw all things into confusion, and render us an easy prey to our enemies.

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That prudence, of which they know the value in their own concerns, should be their guide in this. They should consider that it will be too late to see their mistake when the mischief is done: that it is much more easy to preserve order and peace than to restore it. Mischief may be prevented when it cannot be suppressed. In this as in all things else preventive measures are best.

This easy contribution—this cheap concurrence in the necessary measures of defence, is due from those whose sentiments are most at variance with the general opinion, and most backward to contribute any thing else.

But from the friends of peace and order, in addition to that prudence which delights not to swell the amount of our misfortunes, and magnify every subject of complaint; which rather suppresses its own dissatisfaction, where the cause is such as it cannot approve, than afford occasion of triumph to our enemies, or disunion among our friends, more is to be expected—more
active

active assistance in proportion to their powers. And I should be wanting to the public and to this neighbourhood in particular, if I were not to acknowledge the spirited and liberal exertions that have been made.

To the Associations which, at a time of great danger and alarm, took place in every part of the kingdom, among which our own stands an early and honourable example*, do we look with equal

* So early as the 1st of December, 1792, without waiting to see what other parishes, or even what government would do, this Association was formed; and their first meeting, though not convened by public notice or advertisement, but from the impulse of their own feelings and the communication of a few friends with each other, was attended by nearly a hundred of the most respectable and independent inhabitants. Their immediate subscription to a declaration of their principles and views, was followed at their next meeting by many hundreds more, uninfluenced by any motive but their own fears and apprehensions, and these, whatever may now be asserted, or hereafter may be said when the danger shall be forgotten, founded upon their own observation of what was passing around them. It has been frequently insinuated by those who are no well wishers to these associations, that all this alarm was raised by Government to serve their own designs. But this Association, to look no further, is a refutation of the charge. It preceded the calling out of the militia, the proclamation for the meeting of Parliament, or any other steps taken by government, or the knowledge of any such intentions. The promoters of this Association, totally independent of and unconnected with administration, felt the danger

equal satisfaction for a proof of the sentiments of the nation, and the spirit to defend the blessings we enjoy.

To the large and liberal subscription* that was entered into for the purpose of raising the military corps which now appears before you, may we look as a fresh proof of the same attachment to the interests of their country, and their disposition to contribute to its defence.

In the zeal, activity and attention of the Officers, who have so well disciplined and fitted them for the service; and in the members of the Independent company, who have so handsomely and honourably preferred to their own

danger of their country, and without considering it with a view to the approbation of ministers, much less with a view to any hostile measures that might be grounded on it, thought it their duty to interpose a check to the licentious proceedings which they saw; to guard the ignorant and inexperienced against the delusions that were practised upon them; to stand forward as the friends of peace and order; and to unite in the declaration of their principles and the resolution to defend the blessings of a good constitution with those who should be like minded with themselves.

* In this one parish upwards of £5000, was subscribed for this purpose, beside former subscriptions for the general purposes of the association; and nearly £1500 for the wives and aged parents of seamen and soldiers who should serve in the defence of their country.

own ease and convenience the satisfaction of standing forward at such a crisis in the service of their country, do we see an additional ground of satisfaction and reliance*.

And the occasion of the present solemnity is another instance of public spirit ; and that the more flattering to the feelings of those who are more immediately distinguished by the honour that is conferred upon them, as well as to the association at large who on this as on all occasions wish to be considered as one united body, and therefore partake of the satisfaction it affords,

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* In the situation in which the Committee do me the honour to place me as their Chairman, I have had opportunities of witnessing the services and feeling obligations to the zeal and assiduity of those gentlemen which it would not have become me more particularly to notice from the pulpit, but which in common with every other friend to the peace and good order of society I do most sincerely and thankfully acknowledge.

The handsome acknowledgment of their services by the magistrates by whom they were called to Town during the riots in the month of August last, is the best proof of their utility, and the most flattering approbation they can receive.

“The *Loyal Hackney Volunteers*,” consist of two companies, one receiving their cloathing and pay out of the subscription : The other an Independent Company, cloathed and supported at their own expence.

as a testimony of approbation, congenial feelings of loyalty, attachment to their country, and abhorrence of every thing tending to disturb its repose, in the female part of our parish*.

Instances these which reflect great credit upon our country, which has furnished, without adding to its burdens, so seasonable and strong an addition to its defence ; and to which we are all indebted for that tranquillity which, under circumstances unfavourable to the peace and good order of society, we have hitherto enjoyed.

To the fortunate existence of a force thus constituted for the preservation of the public peace is every part of the kingdom much indebted ; and to the seasonable and spirited services of this and other similar associations in the last

* The colours were a present from the Ladies of Hackney ; who honoured the procession with their company to church ; where, and throughout the day, it is due to the numerous congregation that attended, and a greater crowd of spectators than was ever known to be assembled on any occasion before in the parish, to observe that there was not the least disorder, noise, or instance of behaviour misbecoming the solemnity of the service, or tending to interrupt the harmony of the day.

last year, did the metropolis owe obligations, the extent of which, though it is not within the reach of human calculation to ascertain, nor easy to prove to those who will admit nothing as a benefit or loss that is not to be demonstrated by that experience which brings it home to their senses, and puts them in full possession of the one, or the actual consequences of the other, the discerning part of the public, who look to the situation of other countries which have actually experienced the consequences against which we guard, and who, without waiting for those consequences to come home to themselves, wisely consider that like effects are produced from like causes, will readily and gratefully acknowledge; not the less thankful that they have not learnt their obligations from their own experience; that they have not gone through that vicissitude of delusion and suffering that has been the lot of others whose madness or misfortune it has been to be the subjects of it.

To the continuance of the same zeal and exertion which have hitherto preserved do we continue to look with confidence for the future security

curity of our internal peace. But that end, so desirable to us all, will be more effectually secured in proportion as our minds are more united and our efforts brought into one direction.

Much therefore is it to be wished that more whom the same sense of danger, the same attachment to their country, and the same desire to serve it, ought to unite in this laudable service were associated with their neighbours for their mutual security and defence: that the example which has been set, with so much credit to themselves, and so much service to the public, by associations of this kind were followed by others alike circumstanced, as the only thing which remains within our power to do to complete our local security, and contribute to the general defence.

I forbear to press this subject farther, lest I should be accused of stepping out of the line of my profession, and share in the obloquy which every friend to his country upon these and other occasions

occasions that have an aspect to its defence must expect to encounter.

And yet I am not aware, that, in recommending to those who, from thoughtless unconcern, supine security, or motives less worthy, have hitherto withheld their active services, an example so conducive to the public tranquillity, I am doing any violence to the feelings of humanity, or departing from the character of a minister of the gospel of peace.—I am not aware in the part that I am called upon this day to take, that I am deviating in the smallest degree from the duties of my profession, or the line which my own feelings, not less friendly to peace, would prompt me to take.

The object of our association is *PEACE*. This was its declared purpose and design at first.—“*Not to DISTURB but to PRESERVE it* *.” This has been its invariable end and purpose throughout.—And it is equally the design of the present association; which, though it wears the
garb

“ * Our object is Peace ; not to disturb but to preserve it.”
Declaration of the Association, Dec. 1, 1792.

garb of military array, breathes nothing but the peaceful spirit of the purest benevolence, and so far from taking up arms to spill, unites for the purpose of *preventing the effusion of blood.*

It enlists not in the service of an ambitious or avaricious prince to waste its own and the blood of others in waging a destructive war, to gratify the pride of nations, or the personal interest or vanity of kings. It is not armed and disciplined to carry war and desolation into other countries, but to preserve and maintain tranquility at home. It meddles not with the concerns of foreign nations: its object is to secure its own. It does not court the smiles of power. It serves not the narrow purposes of party. It disdains to be the tool of any set of men. Its views are pure, and unmixed with all the policies of courts, and all the motives of private vanity or gain. Its views are to the public peace. Its design strictly defensive. Its measures all preventive. Its operations subservient to the civil power, and then only to be brought forward when actual danger shall call for its assistance, to resist the invasion of a foreign enemy, or prevent the sad effects of riot and disorder

der here at home. As a measure of peace therefore—as a means to save our country from desolation, I may with the most perfect consistency commend the union and zeal of which this association is an example, and recommend that example to the praise, the admiration and gratitude which it justly demands. And under this impression of its utility and importance to the peace of society, I am persuaded that the feelings of this numerous and respectable assembly will go with me when

I DEDICATE these standards to its service, and to the service of our country, under the sacred guardianship of that great Being who ruleth over all, and whose especial blessing we implore to direct and prosper the arms of those who shall serve under them.

May they be the banners to assemble, and the bond to unite, in the defence of their King, their Country, its Constitution, its Religion and Laws, the friends of each in the hour of danger and in every time of need!

Foreign



Foreign or domestic, may their enemies ever flee before them! may one "chase a thousand," and "one thousand flee at the rebuke of one!"—Happier still if they shall be the instruments to check the attempts of both, to frustrate the counsels of the wicked, and prevent the effusion of blood!

May this Association ever be distinguished by its valour, its attachment to the cause in which it is engaged, its good discipline and order, that they may not disgrace the arms they bear, nor the cause in which they serve; but while they secure to others the advantages of a well ordered government, they may afford the proof of it in themselves!

May you to whom with these distinguished honours we confide ourselves, our families, our liberties, property and lives, in defending us, be yourselves defended!—May the God you serve give his angels charge over you to keep you in all your ways!—May he be your shield and buckler, the horn also of your salvation!—May he give strength and power unto his people!—May he give unto us all, the blessings of peace!



